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THE BIRDS OF

By Bartholomew Cham
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Dissert.

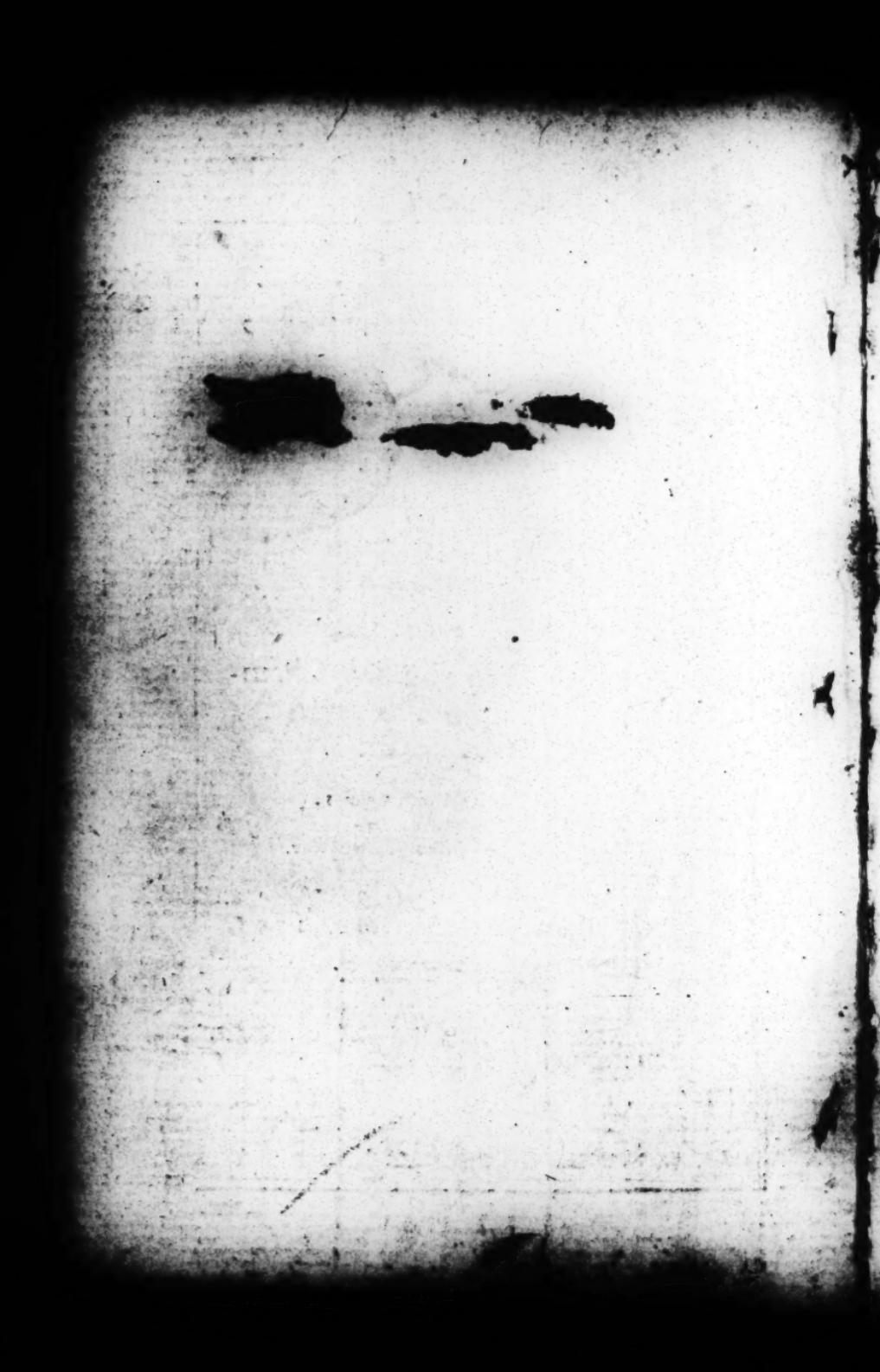
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Christ was once offered to take away
the sinnes of many: and unto them
that looked for him, shall hee
the second time, without
to saluation. *Ad Habreos. 9. 28.*

His Scripture read in
the Epistle this day,
found in the 9. to the
Hebreos, written by
S. Paul (as some thinke) but sprung
frō the holi. ghost, as the catholike
church beleueith, plaine in words,
certaine in sense, short in reading,
cōtaineth two necessary, notable &
large points. The first is, the offe-
ring of Christ, and wherefore hee
was offered, in these words: *Christ
was once offered, to take away the
sins of many.* The other, the com-

A 2 ming

ming of Christ, vnto whome, and
wherfore he shall come, in the se-
cond branch: *Vnto them that looke
for him shall hee appeare the second
time, without sinne vnto saluation.*
The first is for me, being the doc-
trine of Christ crucified, which on-
ly is to be preached, for the time
also, beeing the Passion weeke,
wherein especially it is to be me-
ditated, & for this most noble and
honorable audience, being Christi-
ans, which seek salvation by Christ
crucified, and no where else: and
therfore contenting my selfe with
the first part, at this present, by
Gods grace and your honourable
permission, I am to handle the
Passion of Christ, briefly to auoyd
tediousnes, plainly to edifie all,
truely out of the Scriptures, and I
hope comfortably, both to you &
my selfe; in this order. First I will
touch the things which went be-
fore

fore his crosse, not all, but som; Sec-
ondly, what hee suffered on the
crosse, and what chanced about the
time of his passion. Thirdly, what
good we haue by Christ's passion,
and how we should meditate ther-
on. That the Treatise may bee to
the glory of God, I beseech you,
&c.

THe bloudie and bitter passion
of our Lord and Sauiouour I-
esus Christ, God and man, in
the 26. and 27. chapters of S. Mat-
thew, is largely and comfortably
discoursed. How he was betrayed
by *Iudas* with a kisse, accused of
the Iewes, condemned vnder *Pom-
tius Pilate*, and crucified betweene
two malefactors, his soule being
troubled, his heart grieved, and his
body tormented with the nailing
of his blessed hands and feete, with
the piercing of his gracious side,

A 3 with

with the shedding of his most glorious and pretious blood. So the Sonne of God, the Lord of glorie, the prince of peace was intreated of miserable miscreants. So hee, which knew no sinne, was made a sacrifice for our sinne. Now if the vaille of the temple did rent asunder from the top to the bottome, if the graues did open, and the bodies of Saints (which slept) arose, if the earth did tremble, and the stones cleaue asunder, when this was done: how can it be, but that wee should be moued, when this is preached? Our hearts may tremble to thinke of it, so may our tonges to speake of it, yet we may reioice in Christ crucified, that by the vertue of his passion our ransome is paied, our wounds healed, satisfaction for our sinne made, death conquered, Sathan subdued, hell overcome, sinne killed, God pacified, and

and wee to him reconciled. And now to beginne with those things which went before his crosse, may we not think his suffering was exceeding great, when hee sweat blood? And that did Christ in mount Oliues, being in an agonie, kneeling downe devoutly, and praying most earnestly. It is an vsuall thing for a man in anguish to sweate: but to sweate blood, and to sweate it in such abounding, that euē drops like blood, should trickle from his bodie vpon the ground, this is not an vsuall thing. This was a strange thing. This was proper to Christ. This declared griefe vnspeakeable, paine-intollerable. And did Christ shad droppes of blood for our sinnes? and can not we shad one teare for the same? O that my head were a well of water, and my eies a fountaine of teares, that I might be-

wile the unthankfulness of the world. The matter which he had in hand was weighty, the worke which hee had to accomplish was great, the conflict strong, the enemies mightie, their assaults manie. The worke was mans redemp-
tion, the conflict was with sinne, with death, with Sathan, with hell, with the lawe, and with the wrath of God. And would not those enemies, so many in number, so mightie in power, so terrible to behold, make a man to feare, to tremble, & to sweate: If Christ had bin meere man, hee coulde not haue encoun-
tered with them: but being God and man, did encounter with them all, ouercame them all, led them captiue all, and hath triumphed ouer them all: Though it cost him drops of blood, with strong crying and teares. What say I droppes of blood? it cost him more, that
which

which was dearest vnto him; his
life before he could bring vnder so
mighty enemies as man had, and
accomplish so painfull a worke as
redemption is, and pacific so great
a person as is the most hie, almighty
and euerliuing God. O man re-
member the droppes of blood,
which Christ did shed for thy sake,
for thy sinne, for thy soule, and for
thy saluation. Loue him for it.
Thanke him for it. Serue him for
it all the daies of thy life. And thus
much for the suffering of Christ
in mount Oliues.

Secondly, wee may conceiue
his suffering was exceeding great,
when being sorrowfull and gree-
uously troubled, he said: *My soule*
is heauy euен vnto death: when he
fell on his face and prayed thrise: *O*
my Father, if it be possible, let this
cup passe from me: meaning his bit-
ter passion. Not that he was un-
willing

1662-1950.1

willing to take it (for in all things he submitted himselfe to his heauenly Father) but those earnest speeches declared the heauie burthen of sin which lighted on him, the painefull griefe which hee endured, the greeuous paine which he suffered, the great torments and terrors which he sustained for our sakes. The soule of Christ was from heauen heauenly, neuer bespotted with any vncleannessse, but pure without corruption : notwithstanding it was heauy, and touched with the feare of death, in consideration of our sinne, which had deserued death, with an infinit number of miseries beside, all which lighted vpon that innocent Lamb (which neuer displeased God, nor offended man) that by his stripes we might be healed. And what an hell think we was Christ in, when he prayed thrise most feruently to haue

of CHRIST.
haue that bitter cuppe passe from him. No doubt he felte the weight of sinne, the wrath of God against it, the iustice of God requiring punishment for it, the power of the lawe pronouncing condemnation to it, the force of death, the tyranny of Sathan, the tormentes of hell; which no tongue can expresse, nor heart conceiue. And this made Christ to say in anguish of Spirite, *My soule is very heauy euuen vnto the death.* And to pray three times: *O my Father, if it be possible, let this cup passe from me:* yet to shew that therefore he came into the world, and that he was content to die, hee submitted his wil to Gods, saying, *Neuerthelesse, not as I will, but as thou wilt.*

Thirdly, he was betraied by one of his owne, *Iudas* by name, a Iudas in hart, a Iudas in tong, a Iudas in deed, came to him with a Iudas kisse

kisse saying: *Haile master, and be-
traied Christ, O beastly traitour, &
traiterous beast, to betray thy ma-
ster, & that vnder color of friend-
ship with a kisse. I say, to betray thy
master, whom thou wast bound
to defend, & oughtest to haue lo-
ued.* It was too much for any Bar-
barian to haue done: but for thee,
which didst cal hym master, which
didst beare his bagge, which didst
sit at his Table, which wast con-
uersant with him, to doe it, was a
Iudas tricke indeede too too tray-
terous, shamefull and beastly. But
what will not the desire of mony
do? *What will you giue me* (said Iu-
das) *and I will deliuer him vnto you?*
I will deliuer him vnto you, but
first I must knowe what you will
giue me. *Iudas tooke part with*
the Iewes, Iudas betraied Christ,
Iudas damned himselfe, and al for
what will you giue me: but what
did

did his money him good, when
he had lost Christ, lost heauen, lost
his soule, and damned himselfe? But what was the end of this? whē
Iudas saw he was condemned, he
repented himselfe, hee brought a-
gaine the thirtie peeces of siluer to
the chief priests and elders, he said,
*I haue sinned betraying the innocent
bloud*; he cast downe the siluer pe-
eces in the temple, he departed, and
went and hanged himselfe. Hang-
ing was the end of *Iudas*: a fit end
for such a traitor. But that is not al,
he hangs in hell perpetually for it,
& he is serued as he deserued, most
iustly. For blood will haue blood:
but did *Iudas* repent? so is the text,
he repented and he said. *I haue sinned
betraying the innocent blood*.
He did not repēt truly, for then he
would not haue hanged himselfe.
The word Repentance was in his
mouth, but the thing was not in
his

his heart : within him was a tormenting conscience, which did accuse, judge and condemne him, which did set before his eies, the heinousnesse of his fact, the grieuousnesse of Gods wrath, iudgement without mercie, hell fire without redemption : This desperate minde made him to departe from the companie, to take an halter, and hang himselfe. See the force of conscience in *Iudas*. *Mala conscientia delictorum nostrorum* *stis, iudex, tortor, carcer, accusa-*
dicat, condemnat. An cuill con-
science is a witnesse, a Judge, a tor-
mentor, a prison of our sinnes. It
doeth accuse, judge, condemne.
What thing more grieuous, then
a witnesse, judge, tormentor, and
prison? *Omnia potest humo fugere*
prater cor suum : Nam quocunque
vadit, conscientia eum non derelin-
quit.

quit. A man may auoide all things
but his owne heart, for whitherso-
ever he goeth it goeth with him,
either to excuse or accuse, which
are the effects of conscience. The
testimonic of a good conscience is
a pretious iewell, and as *Salomon*
saieth, a continuall feast, because it
maketh a man alwaycs mery. The
putting away of a good conscience
causeth shipwracke of faith, as in
Himenæus and *Alexander*. Happie
therefore is he, which can truly say
that elect vessel *Paul*, herein
deuour my selfe to haue alway
a cleere conscience towardes God,
and towards men : for if our heart
condemne vs, God is greater
then our heart, and knoweth all
things: but if our heart condemne
vs not, then haue we boldnesse to-
wards him, and whatsoeuer wee
aske in faith we receiue of him. A
sickc conscience can no Phisition

in

in the world cure, but that heauenly Physition Christ Iesu: To him therefore let vs resort with all humility. But to *Judas* againe. What wil you giue me, and I wil deliuer him vnto you? The desire of money is the roote of all mischiefe. They which are poisoned with it do erre from the faith. They pierce them selues through with manie sorrowes, they fall into temptations, into snares, into many foolish and noisome lustes which drowne men in perdition and destruction. But men of God must flee those things, and follow after righteousness, godlinesse, faith, loue, patience, meekenesse, laying hold of eternall life, whercunto they are called. By the end of *Judas* let seruantes take heede that they betray not their Maisters. For treason and rebellion most commontie haue a shamefull ende. Such is
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Gods

Gods iust judgement. Let Mai-
sters also beware, that they trust
not euery seruant too farre, no not
though he be of his housshould, and
pretend goodwill, and seeme tru-
stie. Euen so did *Iudas*: yet was he
in trueth but a seemer, a dissem-
bler, a traitour. For as there is no
griefe, to that of the mind, no losse
to that of life, no feare to that of
destruction: so is there no enimy,
to a dissembling friend, no trea-
cherie to that which one of a mans
owne may practise.

Heere is *Iudas* for an example:
one of Christes Apostles, and of his
housholde (as I may say) one that
asked, master, is it I? one that kis-
sed him, and seemed as trustie as a-
ny the rest. Yet for all that he was
but a *Iudas*, a halter, a cloaker, a
dissembler, a traitor. All is not ho-
nie that is sweet, neither is all gold
that glisters: so is not euery one a

The Passion

true servant that saith, Maister, *Iudas* was a double fellow, hee had one question to Christ, another to the Iewes: to Christ, maister is it I? but to the Iewes, what will you giue me, and I wil deliuer him vnto you? This question of Iudas for the first part is very rife in the world at these daies. I wil do you a pleasure, but what will you giue me for my paines? I will lend you a summe, but what will you giue mee for interest? I will let you a peece of land, but what will you giue me for a good fine? Hee that will giue most shall haue it: So al is, what will you giue mee, and little without what will you giue mee. But let them vse it as long as they will, it is but Iudas his question. Christian charitie asketh no such question, and yet is readie to pleasure and to lend. And this much touching the trechery of *Iudas*.

das. I will omit for breuities sake
many circumstances, as that all his
Disciples forsooke him, and fled
like cowardeſ, when they ſaw
ſwordes and ſtaues againſt him,
that *Caiphas* the hie priſt accused
him of blaſphemie, that the people
ſpitte on him and ſmote him with
rods, that *Peter* denied him with a
lie, with an othe, with a curse. I
come to *Pontius Pilate* the gouernour.
This man though he knew
well, that for enuie they had deli-
uered him, though his wife ſent
vnto him vpon the iudgement
ſeate to haue nothing to doe with
that iuft man, though he found no
cause of death in him: yet like a
naughty man and timerous Iudge
he let go an arrant theefe *Barabas*,
and deliuered Iesuſ to be crucified,
and then before the multitude
tooke water and washed his hands
ſaying. I am innocent of the blood

of that iust man. He confessed him
a iust man. Why then did he giue
sentence on him? He said he was
innocent of his blood, and yet
did consent to shhead it. No, no, *Pi-
late* was guilty of Christ's dceath, &
could not shift himselfe of it by ta-
king water and washing his hands.
What a matter was this, *Barrabas*
to bee preferred before Christ, a
murtherer let go, and an innocent
person scurged? But see envy: they
envied Christ's vertues. *Inuidia est
virtutis comes*. If *Pilate* had been a
good man, finding no cause of death
in Christ, he would haue stooode
with him to death, & not for feare
or any other carnall respect haue
condemned him. After the soul-
diers tooke him in the common
hall, first they stripped him, then
they put about him a robe of scar-
let, on his head they set a crowne
of thornes, in his right hand they
put

put a reede, before him they bow-
ed their knees in mockage, saying,
Aue rex Iudeorum. Afterward they
spit on him, and with a reed smote
him on the head. Thus when they
had mocked him, they tooke the
robe from him, and put his owne
rayment on him, and led him a-
way to be crucified. What villany
was this? Christ being God, could
haue staid their fury, yea, haue stri-
ken them stark dead with a word:
but he would not for our sakes. If
those souldiers had knowne what
they did, with whom they dealt,
whose son he was, frō whence he
came and whither he would, what
power he had, they would haue
staied themselves: but being full of
ignorance, they did what they did.
For had they knowne, they would
not haue crucified the Lord of glo-
ry. But yet ignorance excused not.
For ignorāce in those which wold-

not vnderstand without doubt is a sinne : Ignorance in those which could not vnderstand is a punishment for sin , neither is excusable, both are damnable . Wee haue heard what Christ suffered before he came to his crosse, that he sweat drops of bloud in mount Oliues, that beeing sorrowfull hee prayed earnestly to haue that bitter cuppe passe from him, that he was betrayed by *Iudas* with a kisse , that hee was forsaken of all his Disciples, that he was accused by *Caiphas* for a blasphemer, that hee was denied by *Peter* thrice , that he was condemned vnder *Pontius Pilate*.

It followeth that I speake of his suffering on the crosse . Christ being on the crosse suffered reproch of the passers by , of the Priestes, Scribes , and Pharises, and of the theeues. The passers by wagging their heades reviled him , saying,
Thou

Thou that destroyedst the temple
of God, and buildest it in three
dayes: If thou be the Son of God,
come down from the crosse. Like-
wise the Priests, Scribes, Elders,
and Pharises mocked him, saying,
He sauad others, but himselfe can
hee not sauad: if hee be the king of
Istacl, let him come downe from
the crosse, and we wil beleue him.
The theeues also both at the first
cast the same thing in his teeth.
Christ indeede saide: Destroy this
Temple, and in three dayes I will
raise it vp againe. The Iewes mi-
stooke him: they meant that great
temple in Hierusalem, which had
beene a building fourtie and sixe
yeeres: but he meant the Temple
of his body, that after they had de-
stroyed, mangled, and killed it, hee
would raise it frō death the third
day, as in trueth he did. Nowe if
they had ynderstode him, they

B 4 would

woulde never haue mocked him with that saying: but seeing him to rise againe, haue confessed him to be the Sonne of God. The wicked Priests, Scribes and Pharisēs, mocked him, saying: he sauēd others, but he cannot sauē himselfe: If hee be the king of Israel, let him come downe from the crosse, and we will beleue him. Christ indeed sauēd others, al, that beleueid in him, frō the guilt of sinne, from eternall death, from the tyranny of Sathan, frō the curse of the law, from the wrath of God. Himself also hee sauēd, in that hee got the vistorie, and rose again the third day: but these blinde priests, Scribes and Pharisēs vnderstoode not this, and therefore they mocked him with it.

Moreouēr, Christ could haue come downe from the crosse if hee would, but he knew it not to be expedient. He would not yeld to their

their fancies, if he had come down, they would haue beleueed him neuer a whit the sooner: some would haue said he did it for fear of death: some to shew what he could doe: some for one respect, som for an other. And therefore Christ knowing this, yeelded not vnto them, but went forward with the worke he had in hand, which was by his crosse to appease the wrath of god, to satisfie his iustice, to make him fauorable vnto sinners, by offering a full and perfect sacrifice once for all: and therefore he is a priest, not according to the order of *Aaron*, which by imperfection did need a succession, but according to the order of *Melchisedec*, & that for euer.

To proceed, from the sixt houre to the ninth, there was darknes ouer all the land, for the sunne was darkened. About the ninth houre, Iesus cried with a loude voice, *Ely,*
Ely,

Ely, I am a backthorn. My God, my God, why hast thou forsaken mee? Behold the Passion of Christ. Hoc cried, with a loud voyce he cried, vnto heauen hee cried, as one forlorne he cried: My God, my God, why hast thou forsaken mee? No tongue can expresse, nor hart conceiue the pangs, the paines, the punishment which hee suffered. For the time the paines of the damned, the torments of hell fel vpon him, which we for our sianes had deserued, and should haue suffered for euer and euer in hell, had not he so suffered on the crosse. What terror was this to behold, man in his fall, God in his wrath, sinne in his desert, the law in his curse, the diuell in his tyranny, hell in his torments? What terror was this? God in his wrath is a consuming fire, man in his fall is a lost cast-away, sinne in his desert is a damnable thing,

thing, the law in his curse is a hea-
vy thunderbolt, the deuill in his
rage is very terrible, hell in his
torments is intolerable. And what
a terrour was this? These things
Christ did behold, nay did suffer,
and the paine did make him crie a-
loude: *My God, my God, why hast
thou forsaken mee?* not that God
forsooke Christ at any time: but
this speech declared that conflict,
that terrour, that torment, which
no creature beside could haue en-
dured. For it cost more to redeeme
soules, so that a man must let that
alone for euer. Then most true is
that article of our Creede: *He des-
cended into hell,* for the time he suf-
fered the paines of hell together
with the extreme shame, as the vi-
ctory of sorrowes whilst beeing
held in the graue vntill the third
day, he lay as it were oppressed of
death. The vertue of his paision.

reacheth

reacheth downe to hell, to redeem
mankinde from the paines of hell
which he had deserued, to ouer-
throw Sathan the prince of hel, to
dissoluue his workes which are sin,
and death, to deliuer mankinde,
which was vnder his subiection, to
purchase for him Gods fauor, for-
giuences of sinnes, and eternall life.
Christ on the croſſe offered vp his
ſoule and body a ſacrifice to ſaue
our ſoules & bodies. On the croſſe
hee ſuffered in ſoule and body to
make ſatisfaction for our ſins com-
mitted in ſoule and bodie. And the
ſuffering in both was ſo great, that
he cried aloude, *My God, my God,*
why haſt thou forſaken me? In that
he ſaid, my God, with a repetition,
he auſſured hiuelfe ſtill of his fa-
uor, of his protection, and of deli-
uerance by that ſpeech hee deſpai-
red not, but expreſſed the greateſt
ſorrowe, the heauieſt paine that
could

could be endured, for the redemp-
tion of mankind. Wee haue heard
what a notable sacrifice Christ of-
fered on the crosse , not the blood
of goates or calves , but his owne
blood to purge our consciences
from dead workes to serue the li-
uing God . This is that sacrifice
which was figured by the Paschall
Lambe , by the brasen serpent lif-
ted vp in the wildernes , by the
whole burnt sacrifice, by the peace
offering. A remembrance of this
sacrifice , is our Communion of
bread and wine, the one represen-
ting Christes bodie rent, the other
his blood shed for our sinnes. This
is that sacrifice , whereby *Abel* ,
Noe , *Abraham* , *Isaac* , and *Jacob* ,
all the faithful Patriarchs and Pro-
phets , all the beleauing persons
from the beginning were sauued.
For, Christ is the Lambe slayne
from the beginning of the world.

Slaine

The Passion

Slaine in figure, in the purpose of God , in the vertue of his passion from the beginning of the world. Then is Christ slain to euery one, when he beleueueth him slaine. Iesus Christ yesterday, and to day the same for euer. From the beginning of the world to his ascencion, that is yester day, from his ascencion to the common resurrection ; that is to day, from the common resurrection for euer he is one. Therefore one faith, one religion, one kind of Sacraments in substance, one way to heauen from the beginning, one spirituall meate and drinke . Our fathers did all eate the same spirituall meate which wee eate , and dranke the same spirituall drinke which we drinke. They dranke of the Rocke which followed them, & the rock was Christ. For though they did eate Manna , and dranke water out of the rock, yet the fau-
full

full spiritually did feede on Christ: because that visible meate they vnderstood spiritually, they hungred after it spiritually, they did taste it spiritually, that with it they might be satisfied spiritually. And *Bertramus* saith, that our fathers did eat the self-same spiritual meat which we eat: because one and the same Christ fedde the people in the wildernesse with his flesh, and refreshed them with his blood, & now feedeth the faithfull in the church with the bread of his bodie, and refresheth them with the water of his blood. But what is it to eat the flesh of Christ? It is to rest vpon him with a sure trust, by his grace, spirit, presence, to be fed, nourished, susteined to eternall life. Or as Christ himselfe saith: He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. **To eat the flesh of Christ, and drinke**

drinke his blood, is to abide in Christ, and to haue Christ abiding in vs. And therefore S. *Augustine* saith, *He that abides not in Christ, and in whome Christ abideth not, eateth not spiritually the flesh of Christ*, although visibly and carnally he presleth with his teeth the sacrament of the body and blood of Christ: but rather eateth the sacrament of so great a thing to his condemnation. Whereby it may appeare that we at this day preach the selfe same gospel, which was in the beginning of the world, that is we preach Christ crucified, which was opened to our first father in paradise, renewed to *Abraham*, and all the Patriarchs, figured by all the sacrifices of the Law, witnessed by the Prophets, pointed vnto by *John Baptist*, preached by Iesus Christ himselfe, and deliuered by his Apostles. And therefore it is most

most true, ancient, catholike and apostolike.

Now to the things which hap-
ned about the time of his passion:
the graues did open : the dead
bodies which slept, arose: the vaile
of the temple did rent in twaine
from the top to the bottome : the
earth did tremble : the stones did
cleave asunder . These things de-
clared that a notable person suffe-
red, yet the Iewes were not tou-
ched . These ynsensible creatures
were moued, yet the Iewes hearts
were hardned . The Centurion,
whē he saw what was done, glori-
fied God, saying : Of a suretie this
mā was iust . The soldiers that wat-
ched him, when they saw the earth
quake , and the things that were
done, feared greatly, saying : Truly
this was the sonne of God . A con-
fession to the glory of God, to the
comfort of themselues, to the pro-
uing of a Sauiour, and to the terror

C of

of the Jewes. This man whome
yee haue contyned , whome
yee haue condemned , whome
yee haue reviled , whom ye haue
scourged , whome yee haue cru-
cified , truely was the Sonne of
God. The renting of the Tem-
ple, the quaking of the earth , the
cleauing of the stones, the opening
of the graues, the rising of the dead
doe prooue , that truely hee was
the Sonne of God , and without
all doubt a iust man. A iust man
indeede. For in his heart was ne-
uer euil thought, out of his mouth
neuer proceeded euill word, with
his body hee neuer wrought ill
deede : but in heart hee was al-
ways tender and louing, in word
gentle and meeke, in dealing iust
and vpright . Yet was hee accu-
sed, condemned, and put to a most
shamefull death , the death of the
crosse as a most notorious malefa-
ctour. And all this was doone to
worke

worke that great worke of mans
redemption. Heere come in cer-
taine questions. The first is, whe-
ther Christ could haue deliuered
himselfe from their handes. The
answere is, hee could. For hee is
God omnipotent : but hee did
not, that the Scriptures might
bee fulfilled, that our redempti-
on might be made, that our salua-
tion might be accomplished. The
second question is, whether the
Iewes were to be excused, seeing
it was the good will of GOD,
that Christ shoulde die. The an-
swere is, in no wise : Because
they didde it of ignorance, en-
uie and malice. And whereas
good came thereby to mankinde,
that was to bee ascribed to Gods
goodnesse, which didde turne
their sinne to a good ende, *De-
ns tam bonus est, vt ex malis eliciat
bona.* God is so good that he turns
euil to good. The third question

C 2 is,

is, whether all they are damned which put Christ to death? I dare not so say, seing Christ prayed for them. Father forgiue them, they know not what they do. But this I say, whosoeuer of them died, not beleueing that person to be the son of God, the only mediator betwixt God and man, the only redeemer, & purchaser of forgiuenes of sins, the onely hie priest of good things to come, whosoeuer I say departed out of this faith, is damned for euer and euer.

I Procede to the benefits, which we injoy by Christ his passion, which are in number many, in feeling comfortable, in estimation most precious. The first is purgation of sins. Thrice happy is he that hath it, most miserable are they which haue it not. The penitent sinner of a troubled spirit, of a broken and contrite heart, forsaking his

his owne wayes, and renouncing his owne imaginacions, promising amendment, and purposing the fruits of repentance, confessing his own miserie, and appealing to the mercies of God in the merites of Christ, haue their sinnes, though as red as scarlet, yet washed in his most pretious, gracious, and glorious blood. For if the blood of bulles, and of goates, and the ashes of a heiffer, sprinckling them that are vncleane, sanctifieth as touching the purifying of the flesh: how much more shall the blood of Christ, which through the eternal spirit offred himselfe without spot to God, purge your conscience frō dead workes, to serue the liuing God? And to this end are we deliuered from al our enemies, fathan, sin, and death, that we should serue Christ our deliuerer, & that without feare, in holines and righteousnes al the dayes of our life.

The Passion

The 2. benefit is remissiō of sins.
Blessed is the man whose sins are
forgiuen, couered, & not imputed.
Sinne is in the child of God, but it
reigneth not. Sin is in the elect, but
it is couered. Sin is in the heires of
saluation, but it is not imputed, be-
cause it is forgiuen: as the arke was
couered with a golden sheet called
the propitiatorie: so Christ is the
propitiatiō for our sins, by whom
we haue redemption through his
blood, euen forgiuenes of sins. For
the blood of Christ crieth remissiō
of sins in the hearts of the godlie.

The 3. benefit of Christ's passi-
on is, deliuernce from the curse of
the law. The law accuseth, Christ
excuseth. The law terrifieth, Christ
cōforteth. The law curseth, Christ
blesseth. Christ hath redeemed vs
from the curse of the lawe being
made a curse for vs. For it is writ-
ten, *Cursed is euery one that hangeth*
on the tree: that the blessing of *A-*
braham

braham might com on the *Gentiles* through faith, that wee might receiue the adoption of ionnes. For though we be black by nature, yet are wee white by gracie. Though black in *Adam*, yet white in *christ*: though blacke by merit, yet white by mercy. For Christ is the end of the law for righteousness to euery one that beleueueth. They then which in a liuely faith apprehend Christ crucified, and risen againe haue what the law requireth, that is perfect obedience performed of Christ, imputed to them.

The 4. benefit by Christ's passion is freedome frō damnation. For what destruction can com to them which are ingraffed into Christ, the author of saluatiō? how can the second death take hold on them that haue their part in the first resurrectiō, & are in Christ the life it selfe the deviil cannot pluck them away finally from God, which are writ-

ten in the booke of life, and red-
emed by the blood of the Lambe.
Hell can not terrifie them, which
patiently looke for an inheritance
in heauen. There is no damnati-
on (saith the Apostle) to them,
which are in Christ, which walke
not after the flesh, but after the spi-
rit. We are in Christ by *creatiō* be-
fore the world was made. We are
called to Christ by the word after
the world was made. We are iu-
stified by a lively faith, the obedi-
ence of the Sonne of God imputed
vnto vs. We are sanctified through
the spirit, our soules being purified
in obeying the truth. Wee walke
not after the flesh, when we resist
couetous cogitations, ambitious
desires, voluptuous thoughts, en-
vious conceits, malitious purpo-
ses, and whatsoeuer els corrupt of
old *Adam*. We walke after the spi-
rit, when we embrace loue, follow
peace and holines, shew long-suf-
fering

fering,gentlenes,meeknes,temperancie: crucifying the flesh with the affections and lusts.

The fist benefit by Christis passion, is, that the wrath of God is pacified. For as they which obey not the Son, shal not see life, but the wrath of God abideth on the : so they which beleue in the Son haue euerlasting life reserued in heauen for the,which are kept by the power of god through faith to saluation. *This is my beloued Sonne in whom I am wel pleased, heare him .* A voice frō heauen after Iesus was baptized, the heauens being open vnto him, and the spirit of God descending like a doue, & lighting on him. This borne of the virgin *Mary* is my natural and beloued Son coequal to me, & coeternal, & consubstantial with me, in whom euē for his own sake I am wel pleased with al my cleet children my displeasure being as far from the, as the East from the West, and my fauour vpon them euē for my Christ, for

for whose sake I pardon all their of-
fences, and their sinnes, and iniquities
will remember no more, but will
put my lawes in their mindes, and
write them in their hearts, and wil be
their God, & they shal be my people.

The sixt benefit by Christ his pas-
sion, is victorie ouer Sathan. For
where sinne is purged, remitted,
and not imputed, where the maledic-
tion of the Lawe is abrogated,
where the second death is abolished,
where the wrath of God is pacified:
there the Deuill hath naught. For
Christ through death destroyed him,
which had the power of death, that is
the Deuill, that he might deliuer all
them which for feare of death were
all their life time subiect to bondage.
Wherfore, though Sathan bee yet
suffred to tempt the children of God,
yet hee shall neuer plucke them away
from the state of saluation: because
God is faithfull, and will not suffer
his to be iépted aboue their strength:
but

but shall in the middes of temptation
make a way, that they may be able to
beare it. Beside these singular bene-
fites by Christ his passion, wee haue
by the same, peace of conscience,
which passeth all vnderstanding, ac-
cēsse to grace by the mediation of
Christ, and after this life, life euer-
lasting, to beholde the blessed and
glorious Trinitie, in glorie, maiestie,
and eternitie.

Now to the meditation of Christ
his passion, which wee shall consider
fruitfully, if wee marke how fowle a
thing sinne is, howe grieuous to the
conscience, howe displeasant to God,
what punishment it deserued, whose
death it procured, and so repent for
the same.

Secondly, if we behold the passing
loue of God in sending his Son to re-
deem vs, & the singular loue of christ
in laying downe his life for vs, and so
be thankfull to both for the same. If
God had redeemed mankind by an
other

passion, to seek to crucifie him ag
ain, to serue our enimie, from which
to redeeme vs Christ died, to destroy
that (as much as in vs is) which
Christ so deerely bought.

Lastly, we shall meditate the passi-
on of Christ aright, if we stedfastly
believe by it to be saued, and liue and
die in true repentance for our sinnes,
which made a diuision between God
and vs, which brought the Sonne of
God from heauen into this vale of
miserie, which caused the death of Ie-
sus Christ. The consideration of this
ought to make our hearts to bleede,
to flie from sinne, as from a biting ser-
pent, to renounce the deuill with his
workes, as we promised in baptisme,
to bee contrite, which is the first
branch of true repentance, to crie for
mercye, which is the second, to trust
in Christ the mediator, which is the
third, to endeuour with a purpose to
serue the liuing God, which is the
last. Then though our sinnes were

as

as crimson, they shall bee made as white as snowe, though they were redde as scarlet, they shall be as wooll. For the blood of Iesus Christ the Sonne of God purgeth the penitent from all sinne. Then God wil be on our right hand for euer. Then shall the Realme flourish, as nowe so for euer, with peace, plenty, the preaching of the Gospell, with manie other godly bleſſings, to the glorie of God, the comfort of vs, and terror of the enemie.

Let vs bee thankefull to almighty God for preseruing vs hitherto, giuing vs peace, when others haue had the contrary, plenty, when others haue suffered scarcitie, the preaching of his word, which others haue lacked, vnder the government of a most gracious Queene, whome wee are bound as the Lordes annoynted to loue sincerely, to reuerence dutifullly, to obey heartily, to pray for zealously and continually (because God hath
ysed

would her Manifise as preuentable
vny ouer vnto vs his mercies) that
may due to the coming of Christ
glise vp to him his princely crowne
to receiue of him a crowne of glorie
for thent in the kingdome of glorie
where is light and no darknesse, life
and no dying; peace and no discorde
where is nith without mourning,
fauor without misliking, knowledge
without ignorance, where is holines
and no sinne, vprightnesse and no liynge,
pocrise, truthe and no falsoode, per-
fection and no infirmitie, where are
ioyes which eir bath not seene, neir-
ther eare hath heard, neirther hath en-
tered into the heart of man, which the
Lord hath prepared for the that louet
him in the company of godly Saints,
in the sight of heauenly angels, in the
presence of Iesus; the mediator of the
new testament. To whom be the ad-
fater and the holy ghost for euer. I
the author and glorie. 1585
D. Henr. Coote curate to the
L. of

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Chamberlaine, B